

THE

MORAL REFORMER.

No. 7.

JULY 1, 1831.

Vol. I.

AMIDST a variety of topics, which suggest themselves as fit subjects for the Reformer of the present month, none is so agreeable to my feelings, and none more important than

AN ADDRESS TO THE WORKING CLASSES, AS TO THE BEST
MEANS OF PROMOTING THEIR OWN HAPPINESS.

DEAR FRIENDS,

To you I claim a special kindred, to your interests the energies of my mind have been especially devoted, and to promote your happiness and welfare, no sacrifice I can make shall ever be withheld. Great in numbers, exemplary for industry, docile in disposition, and influential in your sphere of life, your well being and happiness, the principal spring of all social good, demand the first efforts of every patriot. You are the body of the community, the strength and sinews of the nation; and on your knowledge, character, and conduct, depend, in a great measure, the peace of the country, the diffusion of virtue and religion, the comfort and contentment of the poor, and the security and happiness of the rich. This view of your relative character in society, which is by no means exaggerated, ought to lead you to reflect on your great responsibility, and to endeavour to discharge every duty with a proper regard to its consequences; and, by reviewing what is past, to avoid every step which you now perceive to have had a pernicious tendency. Too long, alas! have the working classes been looked upon, by some, merely as beasts of burden; and too long, also, ignorant of their own dignity, and sunk beneath

the low vices of the age, many of them have contributed to their own degradation. Instead of deliberate councils, and a display of *moral* power, they have sometimes suffered themselves, by a recourse to impracticable, or illegal measures, to be lowered in the scale of society, and have been made to feel, with greater severity, the iron rod of oppression. The days of fraud and collusion are gone by, and therefore, to persuade you that your degradation is natural, is not only to affront your understandings, but is calculated to provoke your just resentment. The special miseries which afflict the working class are *unnatural*; they belong not to your order; your situation in life, of all others, by a wise appointment of Providence, is the least contributory to human misery. What then are the causes of these sufferings? Allowing for that portion which is the lot of every human being, I answer, they are attributable to *two great causes*; first, *your own conduct*; and second, the *conduct of your superiors*. Unless we take this candid view, and shape our enquiries accordingly, we shall never discover the true principles of solid and permanent improvement.

I have never concealed my conviction of the oppression of many of your superiors; of the selfishness and tyranny of those who have governed this country: and if it were now asked, after enjoying so long a time, advantages which other nations envy in vain, why is our country a seat of misery, discontent, vice, and profligacy, and saddled with a debt, unparalleled in the world? I would answer that, in the first place, it is owing to the *vices* of our great men; that the kings, and lords, and commoners, and magistrates, and clergy, whose political course, in the management of the nation's affairs, is now universally execrated, have been men, though great in dignity and power, whose principles, example, morals and policy have been productive of the worst consequences to the nation at large: and until we have better men in all the great offices and situations of the state, and until the rich, and especially those who are proprietors of works where numbers of persons are employed, act upon principles more conciliating and equitable, we will still have to lament the want of one great remedy for the evils which afflict you.

But on this occasion you will allow me to speak more particularly to yourselves. Reformation, like charity, should be-

gin at home. Let us first pull the beam out of our own eye, and then we shall see clearly to pull the mote out of our brother's eye. So numerous, so powerful, and so intrinsically valuable are the working men of this country, that, constituted as society is now, a change of morals and deportment among them, would be an imperative notice for advancement in every other class in society. Let but the stock be well grafted, the branches, the foliage, and the fruit are sure to partake of its excellencies. So important is it, then, that you should start first in this moral revolution; and let it be your and my determination, on all occasions, never to find fault with conduct which we are equally guilty of ourselves, or with the proceedings of our superiors, while we are under the influence of dispositions which evidently lead to the same. Instead of an ineffectual course of perpetual clamour, instead of repeatedly projecting plans, which as constantly fail, for want of character and integrity in the agents employed; for once, I would advise you to be determined to regard good principles, and a virtuous course of life, as the only rational foundation of improvement and happiness. The energy and success of your various enterprizes will just be in proportion as these are revealed.

Possessing a desire of happiness and a dread of misery; connected by the cords of sympathy to friends, to families, and to the world; viewing, perhaps with little satisfaction, the past spent part of your lives, and conscious of the uncertain tenure of existence, let me beseech you, just now, for once, TO HALT, and to ask yourselves, before you proceed—What has been the past course of my life? have my attainments, my years, my earnings, been applied to the purposes for which they were given? have I respected myself? formed in the image of my Maker, have the noble faculties of my body and mind been duly improved and devoted to the objects of my creation? have I been solicitous to promote to the utmost the happiness of my domestics? has my wife been the object of my cordial esteem, and my children of my unceasing care; and has my own fire side been the happiest spot on earth? have universal peace and good will to men, in my humble sphere, been manifest in all my actions, and have my example and deportment tended to cement the best bonds of society? have the solemn

obligations of serving God been duly impressed on my mind? A worm of the earth, a creature of the dust, do I constantly adore that Supreme Being in whom I live, and move, and have my existence? have his goodness and mercy been a constant theme in my family, and do I daily, in their presence, make my grateful acknowledgments? in the midst of many troubles and crosses, have I discovered the *only* source of permanent peace, and unmixed consolation? With the affection of a sincere friend, I lay these questions before you, and earnestly entreat, as you regard your present or your future welfare, to apply them individually to your hearts, and let conscience, in the sight of God, give a faithful answer. To those who can answer, YES! I would say—Happy men! you need not envy the princes of the world; the power of potentates is contemptible in your eyes; the wealth of the Indies could not add a grain to your happiness. If you get food and raiment you are content; fearing God, and loving all mankind; affectionate towards your wives, and tutoring and training up your children in all goodness, you have a source of happiness which the world can neither give nor take away. Though obscure your names, they are written in heaven; though unnoticed by the world, you shall dwell with Christ, and behold his glory! Go on, my friends, go on! supported by the testimony of conscience, cheered by the smile of heaven, put your trust in the arm of Omnipotence, and your conquest is sure to be complete. Let not the dazzling baubles of the age divert you from your course; let not the strong currents of popular depravity shake you from your purpose; and let not the indulgence of sense weaken your hopes, and obscure your views of that honor, glory, and immortality, which lie beyond the grave!

"Far distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!

There pain and sickness never come,
And grief no more complains;
Health triumphs in immortal bloom,
And endless pleasure reigns!

No cloud those blissful regions know,
For ever bright and fair!
For sin, the source of mortal woe,
Can never enter there."

But I fear, by far the greater number, when pressed with my questions, will be obliged to answer—No! Your condition invites the commiseration of every feeling man. My heart bleeds for you. Toil, and labour, and sickness, and suffering have been your portion for, perhaps, twenty or forty years. Instead of enjoying, during this long period, a healthy body, tranquility of mind, comfort and happiness at home, and being able to look forward to the peaceful termination of your days, and to the rest and glories of a better world, your souls are like the troubled sea, which cannot rest; your bodies emaciated by excess; recollection reproaches you with your mispent life, and your anticipations of the future are all gloomy and distressing. Jarring, strife, and contention, mar your peace at home; and, instead of concord and love, there is mutual crimination and disgust. The children, (poor lambs) are entirely neglected; and, instead of the affectionate teaching of a father, and the fostering care of a mother, they are abandoned to the world, and are imitating, with youthful ardor, all the pernicious practices which ensure the corruption of the next generation. You thus drag on a miserable existence; having early imbibed the spirit of the world, and numbers being willing to associate in your vicious career, you have gone on, from year to year, blending your example and influence in spreading misery around; though, so little satisfied with yourselves, at every interval of reflection you have been ready to exclaim—"Oh! wretched man that I am!" Amidst so much gloom and perplexity, entangled by the fascinating snares of sin, instead of repentance and reformation, on occasions of distress and trouble, you have madly fled to the ale-house to assuage your griefs. At a great expence of money, time, health, and character, at these places of riot and disorder, you have endeavoured to purchase a short respite from your damning reflections. What a shocking course of life for a rational being to lead! for a man who, if he would but use his reason, might be a blessing to all around, and be blessed himself! If such be the state of misery, even at the prime of life, in the enjoyment of comparative health, and in the receipt of sufficient earnings, what must we expect when sickness comes, when affliction spreads her gloomy shade, when the earnings are almost reduced to nothing, and when, from long continued disease, symp-

tons begin to portend the melancholy approach of death? Ah! such scenes are far from being imaginary! The emaciated husband lies stretched on a bed of sickness, stung with the reflections of his past life—struggling between the fears of death, and the resolutions of amendment—attended by a wife, whose previous conduct adds nothing to his relief, and surrounded by the children, whose present cravings can scarcely be supplied, and for whose future welfare a single step has never been taken! Poor man! his bosom heaves with sorrow; the shaking of his head denotes the conflicts of his soul; and, execrating the days of his folly, his uplifted eyes, and the tremour of his lips, denote his cry for mercy!—I leave the scene—I turn to you who are in health, and earnestly warn you, lest this melancholy fate should be yours. I address myself to those who are in full employment, and whose wages are sufficient, with economy, to meet their wants. You have, doubtless, many hardships which you are bound to endure, and over which, at present, you have no controul; but it is in reference to your *own conduct*, on which depends a great proportion of happiness or misery, that I presume to give you my advice.

And, first, your *personal duties*. I make this distinction, because I wish what I have to say under this head, to apply to *young men* as well as those who have families. In urging these duties what a variety of motives present themselves—health of body, length of life, mental enjoyment, competency of means, advancement and respectability in society, peace of conscience, and the cheering hope of a better world!

Convinced that these advantages will frequently result from doing your duty in that state of life to which God has called you,—I urge at the onset the duty of REFLECTION. This is the first and most important step, and without it, should you even become reformed, it will be more the result of temporary impulse than of settled principle. If the duty of *considering* our ways—if the advantages of *self-investigation* were but sufficiently attended to, few directions as to the details of duty would be requisite. But while men do not, and will not *think*, while they are led by animal feeling and sensual appetite, and suffer themselves to be carried by the stream of bad example, they have no helm to guide them, and carelessly float along the self-deluding elements of the world. If you would but *think*;

if you would but use that power of *reflection* with which kind Heaven has favored you above the brutes that perish, you would possess a light in your own breasts, exceeding in importance all that you can hear, and all that any man can teach you. It would not only discover the follies of your past life, the excellency of religion and virtue, but become the best regulator in all your minor and less important affairs. The frivolities and vapid pleasures of many young persons prevent them from serious thought; whilst others, whose vicious habits have kept pace with their years, have almost lost the power of thinking. The intellect becomes drowned, reason confused, and passion and sensuality lay both prostrate at their feet. What a work of self-destruction! The powers of the mind destroyed, but a few steps more in dissipation, and the whole man becomes a complete wreck! I repeat again, with all the energy of one, whose happiness is bound up with yours—*Stand still and reflect!* If your sabbaths and your evenings are not sufficient, your mode of labour affords you many advantages. Men of business are absorbed in the cares and schemes of trade, and suffer themselves to be carried away with the flattering but delusive prospect of riches; but, in most cases, *your minds* are at liberty, while your hands are employed. Every sober, working, man, after leaving his employment, can enjoy his corner at home, with a calmness and serenity, to which our tradesmen are entire strangers. Possessed of ordinary means, I know none who have superior advantages to the working classes of acquiring that species of information, on which the happiness of life depends. Free from the curses of wealth, if you can also escape the privations of poverty, your state is by far the best; and your minds are left much more free for reflection and meditation, than those who are exposed to the peculiar temptations either of poverty or riches. To these advantages I am much indebted myself. Left an orphan at the age of seven, I was obliged to labour for my bread, and for about nine years, I toiled at the loom in a dark and loathsome cellar. With about as much education as is obtained in our national schools, and without the means of purchasing books, in a literary sense I laboured under many disadvantages. But I *thought* the more; my mind was always at liberty; whilst my hands and my feet were driving on at full speed, I could summon the world before me, and criticise its character and pretensions. So busy and active was my youthful mind, that in the absence of every other object of attraction, I would sometimes engage to ascertain whether there were more males or females passed my

window in an hour. It is from these circumstances, principally, instead of being the dupe of education and custom, I lay claim to some degree of originality of thought; having never submitted to the trammels of authority, I have always ventured to think for myself, and to shape my course by the convictions of my own mind. It is from hence I learned the important duty of caring for, and sympathizing with the poor, and of anxiously supporting any plan calculated to better their condition. To that very spot, and to these circumstances, under the direction of a kind Providence, I attribute the commencement of a course of self-examination, which I shall never regret. Here I had an opportunity of reviewing the world, before I was much entangled in its snares. On the weaver's breast beam I learned the English grammar; and, having never had an instructor, if you meet with any thing which is more than common place in any of my productions, attribute it principally to that practice, which I am now so anxious to enjoin upon you. I remember with greater pride, my early studies, and my midnight toils in the cellar at Walton, than I should any honor that the greatest monarch could have conferred upon me. It is generally acknowledged that wealth and ease are unfavorable to mental improvement; and I can say to you from experience, in this respect, that, your employments afford opportunities of *thinking*, which you can never sufficiently prize. All businesses which consist in a repetition of the same operations, are favorable to study, and I doubt not among these are many men of bright genius, correct discernment, enlarged minds, and ennobled feelings, and who are better qualified for useful situations, than those whom fortune and caprice have forced upon us. But, beyond what is necessary to live honestly in the sight of all men, never envy wealth nor those who possess it; let your anxiety be to know your duty, to perceive your mistakes, and to weigh deliberately the importance of every thing you undertake to perform. The light of truth has long shone upon us; and, though its rays are much obstructed by the clouds of avarice, pride, and sensuality, they easily penetrate the honest, the enquiring mind. As men, as labourers, whose bodily faculties are often over exerted, as fathers, as citizens, and as immortal beings, let me again entreat you to *exert your minds*, and to pray God to give you a right and an understanding heart.

In this progress of reformation, I advise you, in the next place, to *break off every bad association*, whether consisting of

companies or individuals. I need not tell you of the influence of bad companions; it is superior to every other. You must therefore give up every connection that would in any way involve you in vice, and retard your course of improvement. Let this be done by an open, frank, avowal of your resolution, and the reasons upon which it is founded; which will not only free you from the difficulties of half measures, but may possibly lead some of your old companions to go along with you. This, of course, does not affect your connection as work-fellows, or in any of the civilities of life, but refers to that voluntary friendship, leading to a course of life, which you are now determined to oppose. A man is known by the company he keeps. And achievements, both good and bad, which men, as individuals, would never think of attempting, are easily performed by the same persons when acting in concert. In proportion, therefore, as we yield to the influence of connections, how important is it that they should be of the best kind, and that our bosom friends should be "the excellent of the earth."

In proceeding to your *relative* duties, there are many details, which I deem it unnecessary to enter upon, because your own good sense will point them out. As servants, in the language of scripture, I would say, "be obedient to your masters, not with *eye service*, as men pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it with good will, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward."* (Ephes. VI. 5—8. Col. III. 22—25.) If both men and masters were actuated by these motives, those disputes, and violent measures, which are now so common, would never occur; and, without beginning here, I candidly confess, I know no remedy; for, merely on the maxims of worldly policy, I believe, it is entirely futile to attempt to give any directions. Both parties ought, doubtless, to stand up for their own interests, but if this is to be done by a spirit of hostility, by an insatiable desire for gain; if it is to be made a question of wealth against poverty and patience, we are sure who, generally speaking, are to be the sufferers. If both masters and men were mutually considerate, and wishful to promote the happiness of each other; if they would endeavour to walk together in peace, and submit every dispute to

* "Masters" are also enjoined to "forbear threatening," and to "give unto their servants that which is *just and equal*;" knowing also that they have a MASTER IN HEAVEN."—EPH. vi. 9.—COL. vi. 1.

the test of reason, and not revenge, the alarm, terror, and misery of turn outs would seldom occur. These remarks, of course, apply to business in its present state; as to the system of *co-operation*, of which many plausible things have been said, I have never yet had sufficient opportunities of observing its permanent workings, to be able to pronounce a decided opinion.

As citizens, "let all your things be done with charity," and, "if it be possible, as much as lieth in you, live peaceably with all men." As subjects, love your country, respect the laws, and "honor the King." At the same time, practically and firmly seek the improvement of our institutions, and those salutary changes, which the welfare of the country requires. With these principles, and with a corresponding conduct, in an age of liberality like the present, the *moral force*, which so great a body as the working class is capable of displaying, would, if properly directed, be able to accomplish, peaceably and speedily, many wise political changes. But measures, pursued in the spirit of sheer *hostility*, and carried on by suspicious agents, are not only sure to fail, but to add to the numerous instances of disappointment and loss, which the working men of this country have so often sustained.

As husbands and fathers, I would beg to offer to you a few words of admonition. Happiness at home is the wish of every one of you; and, though some are enjoying this blessing, you will bear me out when I say, that by far the *greater part* are *not happy*. The contentions of wives and husbands; his studied absence from home, and her neglect of domestic duties; their embarrassment in circumstances; the untoward conduct of the children, and their entire want of respect for their parents, are symptoms which are exceedingly common, and are evident proofs of the *want* of happiness. Remember, you are the *head* of the family; it is therefore for you to lead, to plan, and to give effect to every regulation by your own example. An awful responsibility attaches to you, and in proportion as you neglect your duty, will you bring on your own punishment and loss of happiness. How many are now wading through seas of grief and trouble, which they have accumulated for themselves, by a neglect of early domestic duties; who, by a different conduct, might have descended the vale of life in peace, and closed their days in perfect tranquility. If we are not happy at home, there is no real happiness to be found; and no attention, or time, or sacrifice, is too much for a man, entering upon life, to make, in order to ensure this blessing. *Considera-*

tion, the duty I have already enforced, you will find of importance here, and if, for want of it, you miss your way at the beginning, you will have deeply to deplore your folly. Where there is competency of means, it is in the power of almost any man, *if he begin right*, to make his home comfortable. Remember, that you, and the woman of your choice, are "no longer *twain*, but one flesh." To consolidate this union, at the beginning, is the first and most important step. You are "yoked together" for life, and by all means try to bring your dispositions and designs as near together as possible. Where you cannot agree in *opinion*, agree in *charity*. Tolerate every conscientious difference, as to religion, or any other matter; but try to be of same judgment as to the management of your domestic affairs; as to what pertains to the comfort of yourselves and children. Oh! the cries of conjugal infelicity that resound from every street! Why is it that those lips, which often gave the pledge of lasting love, should so soon be employed in mutual defamation? that those hands, which were often clenched in fervent affection, and joined at the holy altar of matrimony, should be employed to menace and injure each other? Why is it, that the woman, who has forsaken all, should be maltreated by him whom she has chosen for her protector? The fault, I readily allow, is not always on the man's side, but the healing power is generally in *his* breast, if he were willing to apply it. In the present order of things, while the employment of factories prevents young girls from learning the art of domestic management, it is impossible to expect any great number of women, *well qualified* for poor men's wives; and therefore it will often happen, that this part of their education (if finished at all) will have to be finished in the wedded state. And if husbands were kind, and patient, and forbearing, there are few young wives who would not be found willing to strive to improve, and to please them in every reasonable thing. Let each married couple, at the onset, subscribe this short resolution—We will love and cherish as we have promised; we will act together in unity and concord; our mutual happiness, and the happiness of our offspring, shall be our first and last desire, to the end of our lives.

This great point of *union* gained, in reference to domestic matters I offer only a few hints more of a miscellaneous cha-

racter.—Be friendly with all your neighbours, but exchange visits sparingly; be mostly at home, and never let your wife have to seek you in unsuitable places, and especially at late hours. Caution your good woman against gossiping, and never suffer tea drinking parties in your absence. Keep your house, furniture, and every thing belonging to it, in good repair. Assist your wife in every plan of economy, and go with her when you can to market. I like to see a woman, clean and tidy, going to market on a saturday evening, with her husband on one side, and her basket on the other. Let it be a standing rule to buy nothing on credit, and never to enter the doors of a pawnbroker's shop, except some unforeseen affliction should compel you to do so. Be particular in the choice of your house, as it regards a healthy situation, and particularly as to the probable effects of the morals of the neighbourhood; upon your children. Beware of extravagance; always keep a little below your means; it is not the *earnings*, but the *spendings*, that make the greatest difference in people's circumstances. I have no taste for splendid buildings, and I should feel quite as comfortable in a cottage of 2s. 6d. a week as I should in a mansion, but still I like to see every thing *clean, tidy, and convenient*. A clean, orderly house, a comfortable fire side, and the good natured smiles of a lovely wife, are attractions which no man, deserving the name, can resist; and those who leave these for the pleasures of revelry and dissipation, have yet to learn the first principles of happiness. Such enjoyments, connected with a really pious disposition, and an attention to religious duties, enable us to pass the time of our sojourning here in comparative happiness. Admitting all the salutary afflictions to which flesh is heir, and all the troubles to which we are born, there is yet happiness on this side the grave, and while it flees the palaces of the great and the profligate, it delights to dwell in the humble cottage of the pious working man.

Your children next claim your attention in no ordinary degree. They are the fruit of your own body, dependent upon you both for physical support, and for the training of their minds. On whom should these duties devolve, but the parents? and ignorant, depraved, and inhuman must they be, who refuse or neglect them. Your own happiness, not less than the children's themselves, is involved in the strict performance of every pa-

rental duty. Children, neglected in youth, become the scourge of their parent's old age. How can fruit be expected when the seed is never sown? So convinced am I of this duty, that I devoted 19 pages to this subject in my number for March, to which, in place of any farther observations, I beg your serious attention. The whole may be summed up in three particulars—judicious and affectionate teaching and admonition—the prevention of every bad association—and a standing good example of your own.

I have reserved, as the last subject of admonition, my remarks upon that all ruinous, poverty producing, health and life destroying practice of *frequenting the public house*. This is the bane of Britain's greatness; an universal curse to high and low. Where genuine hospitality is on the wane, houses for the accomodation of strangers are necessary; and, in mercantile districts, places of public accomodation, indispensible; but, in either case, to be obliged to guzzle and drink, in order to remunerate the owner, is a monstrous regulation. But for persons who are under no tie, voluntarily to go and spend their evenings, and sometimes even whole days, at public-houses, in drinking and bawling, to the manifold injury of themselves and families, is such a piece of consummate folly and wickedness, as can arise only from deep depravity, and confirmed habits of vice. To visit these places, on many occasions, would lead one to think that men had succeeded in persuading themselves that there was neither God nor future state. Through the week, many of you have no opportunities of going to the ale house, (though the dram shops are frequently visited, more particularly by the women) but on the saturday evenings, and on sundays, you sometimes go to shameful extremes. Instead of going home, and taking charge of your families, and assisting your wives in laying out your wages to the best advantage, you go and get drunk on the saturday night, repeat it again on sunday, and on monday morning, in place of an invigorated body and cheerful spirits, you feel a depression and langour, the sure effects of your previous excess. You spend your money, you loose your time, you distress your families, your morals are corrupted, and you corrupt others, and all for the delusive, momentary, excitement which the liquor imparts; the forerunner of disease, and the cause of premature death.

Those of you to whom these remarks apply, are, in general, aware of the justness of this representation ; for, amongst all the hard drinkers with whom I have conversed, I do not recollect one who ever seriously justified the practice, or ventured to recommend it to others. Once formed, it is an inveterate habit ; and the man who said to his friends, " If the pit of hell yawned on the one hand, and a bottle of brandy stood on the other, and if I was sure I should be pushed in if I took one glass more, I could not refrain," forms a melancholy specimen of a confirmed drunkard. What then would you have us to do ? Leave off public-house company altogether : *this is the only sure course*, for if you trust yourselves into these places, you are sure to be overcome. I am decidedly opposed even to moderate drinking in any place, but if you think (as I know you do,) that a pint of ale is useful, *take it at home* by all means. Nothing but a deep conviction of the horrible consequence of public-house drinking, and an anxious wish for *your* welfare, could induce me to speak so as to prejudice the interest of any class of men. The trade of some of these houses is founded principally upon the *vices* of the people, and the more sensual, more depraved, more extravagant men are, and the more this trade prospers. Can any man, therefore, feeling for the morals of his country, support and connive at such a system as this ? If any of your employers are in the habit of paying your wages at the public-houses, represent the evil of it to them, and a single request from you, I am sure, would induce them to change their plan. In many of your societies you have a bad rule, which obliges your members, at your several meetings, to spend so much " for the good of the house." I am in possession of several facts relative to this, which would convince any one, that whilst you are doing good in one way, you are doing much evil in another. If you could agree to pay the landlord so much for the use of the room, the weight of my objection would be removed, for it is against the *obligation* for the persons present, be they few or many, to *consume a certain quantity* of liquor to remunerate the landlord, that I solemnly protest. While drinking continues, poverty and vice will prevail ; and until this is abandoned, no regulations, no efforts, no authority under heaven, can raise the condition of the working classes. It is worse than a plague or a

pestilence, and the man is no friend to his country that does not lift up his voice, and proclaim his example against it. So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of *moderate* drinking, that since the commencement of 1831, I have never tasted ale, wine, or ardent spirits. I know others who are pursuing the same resolution, and whose only regret is, that they did not adopt this course twenty years since.

With these imperfect, but well intended hints, I leave you to your own reflections. You are at age to judge for yourselves; the means of information are at your command; and to the judge of all you most shortly give an account. Think of your eternal interests:—but a few steps on this side eternity, and yet many of you unprepared to meet your God! Think of your families; think of those little ones (and my blood thrills in my veins when I think of the thousands who are entirely neglected) jumping around you, fain to receive the affectionate word from your lips, but never regarded. On *you* depends the welfare of numbers yet unborn. Your children, well taught, would teach others, and the fruit of your present exertions, would be conferred upon future generations. Say not, my readers, say not “this is all very good,” and, laying down the number, thoughtlessly go on as you have done before, referring the admonitions to others. Allow me to say to each reader, seriously,—this address is written for *you*. In the midst of bustle and business, I have stolen these few hours, if, with the blessing of God, I might be the means of arresting your attention to a true sense of your duty. Grant me only one request, and I have done; that, after a deliberate reading of this address, you will *retire*, the first opportunity, and SERIOUSLY MEDITATE upon your *past life*, your *present condition*, and your *future prospects*, and pray God to enable you “to repent and turn to God, and to do works meet for repentance.” Most of you I shall never see till that day when we shall all stand before the judgment seat of Christ. “The heavens, then, being on fire, shall be dissolved; the elements shall melt with fervent heat; the earth, and the works that are therein, shall be burnt up.” Oh! the awful realities of the scene! The wicked shall be *banished from his presence*, but the righteous shall shine in the

kingdom of their God ! That you and I, on that momentous day, may hear His welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the fervent desire of

Your affectionate and devoted Friend,

J. LIVESEY.

IRISH POOR, AND THE POOR LAWS.

THE papers are all clamouring again for Irish Poor Laws, and a Manchester paper of June 11th, among other things, observes, "never will there be an *end* to the miseries of the Irish people, till they have a legal provision for the relief of the poor. Never will there be security for property in Ireland till they have poor laws." Now I would ask, does any man think, after considering the peculiar character of the Irish people, the condition of the country, and, moreover, after reflecting upon the operation of the poor laws in this country—does any man think that the adoption of poor laws will be an *END* to Irish misery ? or that the present insecurity of property is owing to the want of poor laws ? With all our advantages, have they operated in preventing the molestation of property in England ? Look at the riots in Wales, the burnings in the south, and the spirit of insubordination which is constantly manifesting itself. Have the English poor laws produced an *END of misery* in England ? If, with English industry and perseverance, with English capital, and all the almost infinite productive sources of wealth, the misery of the people of this country is as far from being at "*end*" as ever, there is an end, I say, of the argument, as it respects poor laws in Ireland. So degraded are the people, and so accustomed to live upon the assistance of others, that if assistance could be had without labour, almost the whole mass, in some parts, would be paupers. In England, if a man is not content with what the overseer offers him, he is threatened, as a punishment, to be sent to the workhouse ; in Ireland, such an accommodation would be hailed with delight, and the unnatural establishments for the poor, like barracks for the soldiers, would spread over the land. Instead of these *expedients*, let us go to the root of the evil at once. If, like the great Babylonian *BEL*, the

church devours all within its reach, let it share the same fate. The Government created it, and the same authority can say, "thou hast not answered the end of thy appointment; instead of doing good, thou art a source of aggravated evil; thy services are no longer needed; thy vast riches are ours, in trust, and we are determined that the country, whose produce thou hast gorged so long, shall henceforward enjoy the benefit of its own wealth." Again; if the absentee landowners, instead of spending their incomes at home, take the produce of the soil to other countries, what check so effectual as an *abolition of the corn laws*? Independent of a thousand other advantages, supposing an absentee's income is £10,000 a year; instead of taking £1,000 back in the shape of a poor law, only reduce the value of his estates, by reducing the value of the produce, and you afford general relief, without the odiousness of the tax. I see, in one place, these poor creatures are crying out for land at £8, instead of £12 an acre. Nothing but an abolition of the corn laws can do this. It is the excessive price of provisions that drains Ireland; let the prices come down, less will be exported, more will remain for the producers, though the church and the landowners may both be losers. Let the monstrous system of religious taxation be annihilated, let the corn laws be abolished, and let the people learn to husband their earnings properly, and poor laws will not be required either for Ireland or England. I should like this point fairly canvassed, and if it should appear that the greatest remedy is the removal of the corn laws, let those writers who profess to be for the people, abide by it, and not divert the attention of the public by measures, which, at the best, propose only to *relieve*, not to *remove* poverty. Instead of extending *pauperism*, I advocate its *extinction*; and I affirm, that in countries so productive as England and Ireland, no able bodied man, who is willing to work, ought to be a pauper. God sends us rain, and fruitful showers to *fill our hearts with food and gladness*; how impious, then, for men, by a system of bad laws, to fill the people with hunger and misery. If a reformed parliament does not make it the first part of their business to see that the productive classes are properly rewarded, and not degraded into paupers, I hope the country will demand a re-reformation.

THE BRIGHTER SIDE.

DURING the last six months, I have, with some exceptions, been constantly endeavouring to draw the attention of the public to the prevalence of vice, and to expose the evil and inutility of many popular systems. As a consequence of the observations and reflections of the whole of my previous life, and in the character of a protestor, it was likely I should make an early and an uncompromising attack upon the evils of the age; and, having no interested motives, that this would be especially directed against those practices which are felt most grievous in society. Though I have constantly been disturbing the nests of corruption, and exposing the works of darkness, it is with great pleasure I now advert to what I call the *brighter side*. Though what appears to us good and evil is found through all nature, and in every department of social intercourse, owing to some cause or other, the *evil* always strikes us first. Ask the first person you meet with how he and his family are, how the times are coming on, the state of his trade or business, or any such questions, and, in four cases out of five, at least, the answer will contain all the real or imaginary evils which he can think of. This propensity may be a mistaken view of what is really good or evil, or it may spring from a laudable desire to check the one, and to promote the growth of the other. But no man will deny, that when we meet with what *is* good and commendable, it is both a duty and a pleasure to offer to it the tribute of our praise. If this were done more frequently, if the good were more nourished and cherished, perhaps it might exhilarate its growth, and render it more visible and prominent on the earth.

The evils in society are so prominent, so pressing upon society, and have been so often pointed out, that no effort is necessary to convince others of their reality; the difficulty is, to convince some that any good still remains. Like Elias of old, after viewing the general defection, we are ready to conclude that every thing is become corrupt. "Lord," says he "they have killed thy prophets, and digged down thy altars, and *I am left alone*, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself *seven thousand* men who have not bowed the knee to the image of Baal." (Rom. xi. 4.) So then, in the worst of times, when prophets even concluded

that they were left alone, God had a remnant to serve him ; and are we not justified in concluding that the same is the case still ? Let us see if we can find any traces of them. I leave out all theological distinctions ; and, where I can find devotedness to the Lord, purity of character, and a decided disposition to do good to others, I am sure I have the best proofs of what is pleasing to God. Many of the characters to whom I shall refer are not noticed in society, and consist of such as the world is not worthy of ; but they are the favourites of heaven, and will be acknowledged by the Lord before an assembled world.

1. Though tied down as are the *regular ministers* of religion, to a certain routine of services prescribed by the several parties to which they belong, and to transgress which would be a breach of order, there are among them, all must admit, many excellent men. I leave out, of course, those who enter the office for a piece of bread, or those who convert it into a sinecure ; but I include many, notwithstanding, who are receiving emoluments upon principles which it would be hard to justify from scripture ; for, in many cases, their friends, and not they, are to be blamed for this. They are irreproachable in character, exemplary at home and in the world, give good instruction, and, according to their means, are ready to join and follow, though seldom lead, in any good work. There are many plodding ministers who are good men, though the sphere of their exertions is very contracted. And it is well known, that so disposed are the people of this country to respect the ministerial character, that when a man has been distinguished for activity and usefulness, he has almost been adored.

2. Descending a grade lower, and fixing upon those whom I may call *irregular ministers*—such as are in the habit of employing their sundays, and other opportunities, in teaching the people—I would express my warmest approbation of their conduct. Those that wish to keep up a distinction, call them “lay preachers.” They are encouraged, in part, by all denominations, but particularly by dissenters, and more especially by the Methodists*. If it had not been for the exertions of these, the dark corners of the land would still have remained unvisited. If the erection of country chapels be any evidence of good done,

* The number of these on the Preston circuit, according to the present Methodist plan, is twenty-six. In all the advertisements these are termed Mr., but never dubbed Reverend. How exact!

they may now be met with almost in every village, the success of which is mainly attributable to their efforts. Having no salaries to secure, they are generally faithful, and especially attentive to that class, the poor, whence spring most of the real disciples of Christ. They are workmen of the right sort, and feel infinitely happier on a sunday evening, after travelling ten or twenty miles, for no earthly gain, than any of the men who receive from one to ten guineas for religious working on the Lord's day.

3. Belonging to most parties, are other official individuals, many of whom are persons of exemplary characters, and full of zeal, and who, while they especially attend to the duties of their office, never lose sight of the great object of all religious offices—the instruction and spiritual advancement of the people. They are known by different official designations, and will be easily recognized by those to whom they belong.

4. I next fix upon a numerous and valuable class of christian agents—the superintendants and teachers of sunday schools. I do not say that they are all pious persons, or of the brightest genius; but, generally speaking, I believe they are second to none in the goodness of their designs. They are disinterested, zealous, kind, and laborious; and feel a pleasure in doing that which many noisy professors will not touch with one of their fingers. These labour, unobserved by the world, and neither honor nor emolument attaching to their office, they are not often disturbed by envious intruders. Like ministers, their efforts are bound down to the systems they are under, but their excellencies, notwithstanding, every discerning person must admire. If every family were a sunday school, (as it ought to be) and the father and mother the teachers, what an agency for higher purposes we should have in those who at present are labouring almost unseen.

5. However questionable may be the characters of some of the various "societies" which are continually starting up, it cannot be concealed that the number of worthy, benevolent persons, acting in connection with them, is very considerable. We may often admire the excellencies of a person in supporting a cause, the utility of which we may be disposed to question. Without entering upon a general view of the necessity of many of our institutions, or giving my approval to their operations, I cannot review their progress without coming to this comfortable

conclusion,—that without a considerable degree of goodness,—of piety, benevolence, and philanthropy—in the agents concerned, these things could never be set in motion, nor carried on with their present energy. That there is corruption and jobbing I well know, but there is a great number of *disinterested* persons, whose disposition is to assist in every thing where even partial good can be effected. Some of these institutions, it is true, bespeak an unnatural state of society ; still, like the props of a dilapidated building, they have, perhaps, prevented worse from happening.

6. All the above seem, less or more, to partake of a public character ; but a great number of christians are of a reserved turn of mind ; having fixed their hopes on “things above” they are content to be “unknown to the world.” They humbly pursue the calling which Providence has appointed for them, and are content to enjoy the peaceful retreats of a good conscience. Their religion is best seen in their tempers and disposition,—attention to domestic duties—the discharge of every equitable obligation—and the little, unostentatious services they can render to others. Content with the faith and forms of religion which their fathers adopted, or which some circumstance in life has led them to prefer, they attend constantly upon the services of public worship. They may seem to be less useful, but they are not less sincere than others, and much of their goodness is concealed from human view.

7. Below these there is a grade which is overlooked by many professors. They are among the poorest of the people. These, sometimes from choice, but oftener from poverty,—their inability to get clothing, and to leave home—seldom go to any place of worship. By the world, and by some strict professors, they are not deemed religious persons. God only knoweth their hearts. But, amongst these, so far as I may be allowed to speak, I have seen those evidences, which fill me with hope that many of them will be favored to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. I have observed their resignation and patience in affliction—their contentment in poverty—their confidence in Providence—their compunction for their sins, and their faith in the divine promises—their gratitude for mercies received—their consistent deportment—and their readiness to share their morsel at any time with their suffering neighbours. To some, even these may not be satisfactory, but, I confess, I always

behold them with admiration. And when I read the Saviour's notice of the poor widow, whose mite was declared more than the abundance of the rich—of Lazarus, whose sores were licked by the dogs, and who craved in vain for the rich man's crumbs, being carried by angels into Abraham's bosom, I feel justified in hoping, that many who are now extremely poor, will at one day appear among the rich in faith, and heirs of the kingdom.

When on the one hand I turn my attention to the multitude of profligate and dissipated characters; to the vice and misery which so generally abound; to the corruptions and impositions of various corporate bodies; to the mercenary and oppressive character of the clergy; it gives me the greatest pleasure to be able to exhibit, by way of contrast, so many instances of an opposite character. To pourtray and denounce vice is a serious duty, but to praise the opposite, and to trace it in its various movements in society is not merely a duty, but a treat, such as, to one occupied as I have been, is particularly gratifying. And whilst, owing to my determination to oppose every organized evil, some have been led to think that I viewed *every thing* as wrong, they will be led to see from this article, that I am also capable of giving praise where praise is due.

VARIETIES.

Diffusion of Knowledge in France.—A magnificent scheme for diffusing knowledge in France, has lately been noticed. It is intended, by a very cheap and practicable method, to provide useful reading to the whole body of the working population. This is to be done by placing a library in every one of the 40,000 communes (or parishes) into which the kingdom is divided. A capital is to be created by a subscription of shares of 15 francs, or 12s. each. Each library to consist, in the commencement, of 200 volumes, printed expressly for the society, of *uniform dimensions*, and upon a certain sort of paper, such as that the collection, with illustrative maps and plates, may cost only 300 francs or £12. Thus, twenty shares will be sufficient to purchase a library, and any person may have any number of shares. The books are to consist of the best elementary works on the arts and sciences, literature, history, biography, poetry, and other subjects, selected by a

committee at Paris, by whom the affairs of the institution are to be managed, under the responsibility of the subscribers. Donations of books, maps, &c., of course, are received by every local establishment.

This is a noble attempt to diffuse knowledge, and based upon a principle which secures its success. It affords a striking contrast to the plans of diffusing knowledge in this country. These are often projected by disinterested individuals, and receive the gratuitous services of many worthy persons; but there are so many, in the way of trade and agency, who have to be paid, that the good intended is but very partially effected. The committee of the society for the diffusion of useful knowledge in London, might learn an useful lesson from this; and how much better if, instead of making the publications articles of trade, they had taken the plan here recommended. Every town and village in the kingdom might thus have been provided with an useful library, at an expense, probably, of *one third* the price of their sixpenny numbers; which are published twice a month. The French plan is really enchanting; and if but a single individual, with suitable qualifications, can be found in England, who would devote all his time to this project, there could be no doubt of its success. It is true, we should not be able to stock a library quite so cheap as they can in France, where we find they can get up two hundred volumes, quite new, and uniformly printed, with maps and plates, for £12., or 1s. 2½d. a volume; but we could have them, of a moderate size, for about 1s. 6d., or £15., for a library of two hundred volumes. These would be a sufficient stock for some small places, and in larger towns they could be extended to any number. We have a national church, (such as it is) we have national schools; and why should we not have national libraries?

A new set of Ministers.—In a speech delivered at the annual meeting of one of the societies held in London, during the month of May, it was stated, that in London, 70,000 persons rose every morning who had no resource for the coming day, and whose only means were begging or robbing, besides a great number of children who were trained up in all kinds of vice. And, as a remedy, "it was proposed to form a *new set* of ministers, whose duty it would be to carry the gospel into those abodes of vice, wretchedness, and misery, where the *regular* preacher, owing to the nature of *his* labour, could not be expected to penetrate, and where, without some such mode of instruction, christianity could never find its way." Here the "whole truth" is out, and clearly confirms what I have constantly maintained:—that the present race of ministers is entirely different from the primitive ones—that the nature of their employment is totally different—that they are incapable

of answering the end for which christian ministers were appointed—and that a “new set” is indispensable. But here it is evidently intended that the *old set* shall still remain in office, to please and edify our rich and respectable congregations by a performance of services, to attend public meetings, and to do all the finer work; and, of course to receive those salaries and emoluments which their superior education and abilities entitle them to expect. The “set” now proposed may be “new” in the eyes of our metropolitan divines, but, in reality, they are no other, in character, than the very men we read of in the New Testament. From the *nature of their labour*, the *regular* ministers cannot be expected to penetrate the *abodes of vice and misery*! Bless me! who could think of such a degradation! How absurd to think that a man, educated at college, sequestered from every scene of wretchedness, dazzled with the honors of an ecclesiastical order, flattered with the caresses and adulation of the rich; taught to view the ministry as an avenue of wealth, to make the display of learning and oratory one of its principal duties, and to regard a personal exhibition of a well-dressed head, sacerdotal garments, a gold ring on his left little finger, and heaps of superstitious finery as the proper appendages of office—how absurd to think of such a man visiting the alleys and lanes of London, descending the cellars, and ascending the garrets of the miserable inhabitants, and bringing themselves into contact daily with every species of vice and iniquity! No, no; we must have a “new set.” I subscribe heartily to the proposal, and if any of them should take an excursion to this part, most gladly will I furnish them with meat and lodgings, and go with them myself to the worst places in the neighbourhood. They need not be discouraged; beside the example of the apostles, they have the sanction of Him, who, by his intense anxiety to seek out and save the lost, obtained the appellation of being “a friend of publicans and sinners.”

Beverly of Beverly.—The clever pamphlet which this gentleman put forth, gave hopes that we had, in him, a reformer of the right sort; but the subsequent notices which have appeared of his proceedings (if true) show that he is still, in practice, far behind many of his contemporaries. He has begun to preach; is to have a modified liturgy; and to give due weight to his ministrations, he appears in *gown and bands*! He has contrasted, in a most striking and convincing manner, the proceeding of the English clergy with the examples of the primitive teachers; and if, after this, in the teeth of his own arguments, and in opposition to the pervading principles of his pamphlet, he can adopt at the onset, an appendage of *clerical pride and avarice*, I can only say that he is tying his own hands, fettering his own feet, and

furnishing, in his own example, the most successful reply to his own arguments. His constant argument is, that the practice of the apostles, and the primitive church is a perfect model,—“Let our church be such as it was when the New Testament was written. “But who shall say that one item of this long list of dignities and power, has even the slightest connection with the religion of Christ?” “We may call our prelates, ‘bishops,’ and we may find the word ‘bishop’ also in the New Testament, but there is no more resemblance between our modern Fathers in God, and the ancient Overseers, than there is between a preacher of the Ranters, and the Grand Lama of Thibet.” Let Mr. Beverly read over his own burlesque upon clerical dress, (page 27,) and I think, from his honest zeal, he will be led to *strip his own gown*.

“But indecent and unpopular as is the spectacle of a fox-hunting parson, perhaps one’s bile is not a little agitated in these exhibitions, by that vestiary hypocrisy with which they choose to decorate the scandal: for it seems to be a received dogma of ecclesiastical decorum, that a Parson is *not* to hunt in a *red* coat: provided only the *scarlet* does not appear, the reverend successor of the Apostles may leap over hedge and ditch without the smallest impropriety: give these successors of the Apostles a black or dark grey jacket, a pair of white corderoy breeches, and handsome top boots, and then you save the character of the Church; but if a young Priest were to give the view-holloa in a *red* coat, all men would be shocked, and I suspect, that e’er long, a grand and verbose epistle would come to him from the Bishop-thorpe.

The same farce in clothing is kept up throughout; at balls the successors of the Apostles must appear clad in black, or any of the shades of black. Thanks, however, to the ingenuity of tailors and haberdashers, such exquisite tints have of late years been discovered in silk stockings, and silk waist-coats, such delicious varieties of light black, raven black, french black, and french whites,—the black has been softened into winning lavender tints, and the white has been so dexterously made to blush a morning blush, that it requires very great ingenuity to discover a layman from a Priest in a brilliant ball-room. Those, however, who are more apostolical, take the bull by the horns, and venture to place black-tinted buttons on the breasts of their shirts; a mark of the priestly office not to be mistaken! Of such a toilet there is great hope, and it would be a shame, indeed, if the black-button-bearing Priests did not become rich pluralists at last. I pray your Grace to remember them.”—I also pray Mr. Beverly to remember them.

Education without schools.—The following statement, made by Dr. Henderson, who has recently visited Iceland, is worthy of notice.—“On enquiring into the state of mental cultivation in Iceland, we were struck with the universal diffusion of the general principles of knowledge among its inhabitants. Though there is only one school in Iceland, and that solitary school exclusively designed for the education of such as are afterwards

to fill offices in church or state, yet it is exceedingly rare to meet with a boy or a girl, who has attained the age of 9 or 10 years, that cannot read and write with ease. *Domestic education* is most rigidly attended to, and I scarcely ever recollect entering a hut, where I did not find some individual or other, capable of entering into conversation with me on topics, which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe." This is the sort of education I admire, but which we may never expect, while our schools are on the present system, and while the parents, either for want of time or disposition, surrender the faculties of their children exclusively to the schoolmaster.

Value of consistency—A minister of religion, who attends to do duty regularly, at a chapel about three miles from his residence, one sunday morning took up with him, in his gig or cart, a landlord in that neighbourhood. In the course of conversation, the latter asked this teacher if it were wrong to sell ale on sundays. "It must be," was the reply; "any thing that is done for the sake of money on the sabbath must be sinful." "But don't you go to W——chapel for the sake of money?" rejoined the enquirer. Very little more was said, and it was evident that the shrewd landlord had cut very deep. If such men are really in earnest about checking the breaking of the sabbath, why do they not set the example? Here are the parson, clerk, beadle, ringers, singers, organist, organ blower, all hard at work less or more for profit; and some preachers making, in three hours, more than other men, as wise and as good, can make in three weeks!

The Church.—Complaints are perpetually being made against the Established Church: they are reiterated in every company you meet with, and almost in every paper you read. But what is the extent to which any of these parties would apply a remedy? Do they want that form of christianity which would condemn the excesses of the rich, reprove and correct the vices of the poor, and penetrate, by its invincible power, every movement in society, and every lurking place of sin? No; they want a few verbal alterations in the liturgy, the purification of some sort of a court, called Ecclesiastical,—that every clergyman should live in his parish, and that some should have more, and others not so much, of the money paid for religion. Supposing these changes were effected, what would it do towards accomplishing that which is the real end of every religious institution—the effectual diffusion of knowledge and piety among all classes, and the plain, and affectionate teaching of every man, woman, and child in the kingdom? For abstruse sermons, we want plain, practical teaching—for the prayer of words, we want the simple and fervent aspirations of the heart—instead of consecrated ground, and church hours, we want that "night and day," and "every house" instruction,

which at first raised the dead to life by thousands—instead of those who only save souls for hire, we want those who are looking for an eternal crown—instead of a church, created and regulated by act of Parliament, propped up by an arm of flesh, and whose bond of union is its wealth, and its honors, we look for a church, professing few ostensible features, scarcely known to the worldling, but regulated and governed by the will of Christ; the greatness of which is best known by the exemplary lives of its members, and their activity in doing good to others: The fact is, instead of religion in the church and chapel only, we ought to meet with it in every cottage, in men's transactions with each other, and in all the social relationships of life; and any *church reform*, which does not contemplate these as its objects, is unworthy of the name.

A Jerry Sign.—Next door to my shop, is the attempted likeness of a certain Duke, but the execution is so wretchedly bad, and the whole so truly grotesque, that it excites the laughter of almost every passenger. In viewing the numbers who gaze at this badly executed painting, it has struck me, that if some of them could see themselves, when in a state of intoxication, they would behold a picture not near so harmless, and ten times more ugly, than this modern Duke William.

"Oh these Jerry Shops," cries one; "they are the ruin of many a poor family." "But I have discovered a perfect remedy for all the evils," cries another. "Indeed! it is the best discovery that ever was made; pray what is it?" "It is simply this—*never to go into them.*"

Vulgar Sports.—As a proof of the low state of intellect and morals, I may mention, that, amidst numerous complaints of the badness of the times, a few *show-men* have been here, draining the money of the people, principally the poor, and the factory girls, with admirable art. It is stated that on Whit-Monday they drew £60. Though such like exhibitions, "by permission of the Mayor," are not expected to stop more than a few days, these fellows were permitted to collect crowds of tumultuous persons together for *three weeks*; during which time, it is conjectured, they drew from £10 to £20 every night. To attract the people, they had recourse to every species of low and ridiculous practices—boys were set to strive against each other, in climbing a pole covered with grease; to secure a piece of silver at the bottom of a mug of water; to eat hot porridge without the use of their hands, &c. And this was the sort of entertainment that was provided every night, in the centre of a town, that can boast a host of magistrates!

The Militia.—The Third Regiment of the Lancashire Militia has been here on duty for a month, and the men are now about to be distributed to their homes. It is easy to praise them in learning their military exercise; but it is quite ano-

ther matter to take an impartial view of their morals, and the effects produced upon society by their behaviour. In consequence of their being here, we have had a considerable influx of depraved females, whose conduct is truly disgusting. Unfortunately, those who engage in this service, are generally persons of loose habits; and, at seasons like this, they are exposed to additional temptations. A soldier's life is the last that should be desired on this account; and well would it be for the country, and the nations, if it were never required. The gallantry of soldiers and sailors often raises their fame among men, and it is often more than hinted that military glory is a passport to heaven. Let them not be deceived. "Without holiness no man shall see the Lord."—"Blessed are the *pure in heart*, for they (only) shall see God."

The Races.—The Races commence on the 12th Instant, but I think it is likely to be a flat concern. The Earl of Derby having withdrawn his patronage, the great folks who follow in the gaudy crowd, will prefer being absent. The six horse coach being wanting, those who can only run four will recede of course. Let the pedestrians turn their backs upon them also, not because there is no lord on the ground, but because it is a practice pregnant with all manner of evil. By hand-bills, and other means, I have been labouring against the Races for many years; and I heartily hope they are in the last stage of consumption, and that next year at this time, I shall be honored with reading their funeral service. The landlords will weep, but the shopkeepers will rejoice, and hundreds of poor families will bless the change.

The annual assemblage of Sunday schools will be held as usual on the Race Days. There will also be exhibited, in the Preston Institution Room, in Cannon Street, the Wonders of Creation, by the Solar Microscope. Admission has generally been free, both to members and others; and to those who have never seen any thing of the sort, it will prove an extraordinary treat. The electrifying machine will also be in good order, and kept in exercise for the amusement of the visitants.

The Census.—Notwithstanding the doctrine of Malthus, and the emigration committees, the population of the country continues to increase. This is as it ought to be; it is the course of nature; and the opposers might as well attempt to stop the currents of the ocean, as to impose unnatural restraints upon marriage. "Be fruitful, and multiply," was not only a command, but an endowment of nature. Children were, (and ought to be so considered) an heritage from the Lord; and blessed is the man who has his quiver full of them. Every animal and every plant that we keep is valued according to its *fruitfulness*; and why should it be reversed in reference to the rational species? Is it said, there is not food and raiment for them? I deny it. Behold, in this country, the vast extent of nature's stores! and annex to this the produce of both East and West, pointing, as it were, to the shores of Britain; and, with the ingenuity and industry of the people of

England to exchange, *want* and *scant* ought never to be known. But no matter, under the present system of *distribution*, how large soever the supply, the rich will be fed, and the poor sent empty away. Mouths are not too numerous; but, while one consumes the supplies of five hundred, no wonder we should seem to have a redundant population.

Poor Ireland.—Let me just give my humble thanks to the gentlemen, whoever they be, who have taken up the cause of the suffering Irish, and arranged a collection on their behalf at Trinity Church. I hope, before this number gets into their hands, every class of the Dissenters will have determined to follow so good an example. "To do good and to commiserate, *forget not*, for with such sacrifices God is well pleased." J. L.

EXTRACTS.

THE AMERICAN PHYSICIANS' OPINION OF INTemperance.

The Committee of the New York Temperance Society circulated a list of questions, addressed to the physicians of that city, as to the benefits of using ardent spirits. The following are selected from No. 14, of the Glasgow tracts, containing the answers.

Q. 1. Is the use of distilled liquor, by persons in health, ever beneficial for the preservation of health, or for the endurance of fatigue or hardship?

"It is possible there may be particular occasions in which a greater amount of sudden exertion, both physical and intellectual, may be elicited by the use of distilled spirit, than without it. But it is to be considered that this state of excitement will be followed by a corresponding depression, or collapse."

—Dr. J. L. P.

"Under these circumstances, the vital powers have a double force to contend with; the labour, or long continued exertion, which produces fatigue, and the stimulus of the liquor, both acting on the excitability of the system. Dr. Parris says, 'The more simply life is supported, and the less stimulus we use, the better; and he is happy who considers *water the best drink, and salt the best sauce.*'"—Dr. P. C.

"General Jackson was once asked if soldiers needed ardent spirits. He replied that he had observed, in arduous duty and excessive cold, that those performed the one and endured the other better, who drank nothing but water."—Dr. J. B.

"When persons are exposed to the excessive heat of tropical climates, the use of spirit produces a tendency to fever, which is most likely to terminate in malignant and fatal disease."—Dr. S. A.

"I answer, in *no case whatever*, in which there is health and vigour of constitution."—Dr. D. H.

"Distilled liquors are never necessary to the preservation of health; they

may produce a temporary increase of muscular strength; though the exhaustion afterwards will correspond with the increase."

Q. 4. What is the effect of a frequent moderate use of such liquors, in the production or the aggravation of diseases?

"Proof abundant and sorrowful, of its frequently acting as the exciting cause of many diseases."—Dr. V. R.

"Even the moderate use produces many diseases; and almost all the diseases incident to the human system are materially aggravated by them."—Dr. L. B.

"It impairs the tone of the stomach, and aggravates all inflammatory diseases."—Dr. W. B.

"The digestive organs are essentially affected; the spleen, the liver, the pancreas are hardened; their secretions become irregular and degenerated. It is a remarkable fact that in brew-houses, where fowls are fed upon the sediment of the liquor, their viscera becomes schirrous, hard, and enlarged; the mesentary, &c. enfeebled and engorged, and disposition to hemorrhage produced. In tipplers the appetite is destroyed, digestion destroyed, spasms of the stomach often produced. It disposes to stone and gravel. The respiratory and circulating organs of the skin present a large number of diseases, which the use of ardent spirit tends strongly to produce, aggravate, and develop. But to enumerate all the diseases which this abuse serves to augment, or bring forward, would be to go over almost the whole catalogue the human system is liable to. There is hardly one avenue to the grave that is not widened by the use and abuse of this pernicious beverage."—Dr. J. B.

Q. 9. What is the effect of alcohol on the moral sense of those who use it?

Q. 10. What upon the intellectual powers?

"It has a powerfully degenerating influence on the moral sensibilities; it gradually undermines or perverts any serious or religious impressions that may have previously existed; it relaxes honorable and honest principles; the social and Christian principles lose their influence over the mind."—Dr. S. A.

"Alcohol, by strongly stimulating the animal spirits, destroys the present judgment, and while it increases the desire for the gratification of the animal passion, renders the person reckless of future consequences. By continued use, the finer feelings of the human breast are destroyed, and the happiness of others is frequently sacrificed to present, though momentary gratification."—Dr. J. B.

"No man can long remain in his right senses, either moral or intellectual, who makes free use of ardent spirit. 'When wine is in, wit is out.' Intemperate drinking produces so much commotion in the system, that very little exercise is given to calm thought and sober reasoning, and as a natural consequence, to a conscientious regard of duty. Some persons under the morbid influence of ardent spirit, verge very near to insanity, others sink almost to idiotism; some become rude and disgusting in their manners, and totally regardless of their morals: some seem utterly bereft of all sense of shame: indeed, when the sweeping flood-tide of intemperance sets in, all the nicer sensibilities of our nature, the refinement of education, habits of business,

industry, regularity, and economy, the good impressions of moral and religious culture, the decencies and proprieties of life, the dignity of our nature, learning, capacity, talent, genius, health, wealth, and character, one and all are swept away in promiscuous confusion and ruin."—Dr. L. B.

Q. 12. What proportion of the deaths among adults that come under your observation, are fairly attributable, directly or indirectly, to the use of alcohol? and in what way?

"I am unable, from bare recollection, to state the proportion of deaths in adults attributable to the use of alcohol. The diseases caused by alcoholic drinks are loss of appetite, nausea, and puking, dyspeptia, scirrhus of the stomach, diseases of the liver both inflammatory and chronic, gout, apoplexy, insanity, &c., all of which tend to make life miserable, and sooner or later terminate fatally. One of the earliest effects of intemperate drinking is loss of appetite. The poor inebriate finds the stomach is torpid, and will not act. It requires warming and stimulating to urge it into activity, and the morning dram or noon-tide bitter is taken, to force the sinking powers of the stomach into vigour and activity. This want of vigour is sometimes accompanied with nausea and even vomiting, particularly in the morning. The throat, which had been previously scalded by alcoholic potations, becomes feverish and dry, and the natural mucus of the fauces is rendered hard and tough, and difficult to expel. Efforts to raise it produce sickness and vomiting, but it still adheres, and is not expelled until a spirituous potation loosens it by forcing the mucous glands to throw it off by a new secretion. Some of the cases of dyspeptia are produced by spirituous drinks gradually overcoming the powers of the stomach, and larger and stronger potations are resorted to, because its susceptibility has been impaired by a repetition of smaller ones, and now it requires large doses to goad it into action."—Dr. S. A.

"In casting about in my mind, I discover, that in the course of about two years, and within a stone's throw of my residence, twelve adults have died, and nine of their diseases are fairly attributable to, or greatly aggravated by, intemperance. The manner of their death has in many instance been awful. And what is very remarkable, I believe almost, if not all, have been insensible, or incapable of exercising their reasoning faculties for a longer or shorter period previous to death. This is an observation which I do not recollect to have seen noted by any author, but which, nevertheless, is sustained by a reference to my own practice generally, and which will, I believe, be confirmed by the observations of others. If this be true, it should speak forth with a voice like thunder, and carry terror and confusion to every votary of intemperance. As far as I am able to judge at present, I should think, in my practice, at least one fifth, and perhaps one fourth, die directly or indirectly of intemperance."—Dr. —.

Q. 13. Is alcohol a digestible substance? or is it carried out of the system without undergoing any change in its chemical character?

"I think it is as much nutritious to man, as a whip is to a horse."—Dr. L. H.

"It is probably decomposed; but if received into the texture of the organs it is not nourishing, but deleterious."—Dr. H. T. J.

"Alcoholic drinks are not digestible or nourishing : they only stimulate the system into an unnatural action, and break it down, as a hack-horse is broken down by over-driving. When these drinks are taken into the stomach they undergo a change by mixing with the fluids and secretions of the body, and are carried out of the system by urine, by perspiration, and by the breath. The spirit appears to be carried off by the breath without change, as if it was the vapour arising from a still. Cases have occurred where the cavities of the brain have contained alcohol, deposited there unchanged, from excessive drinking causing death, the fact being ascertained by a morbid examination. I once bled a man, (who was afterwards ascertained to be a great drunkard,) whose blood smelled strong of spirit, and when agitated in the basin the fumes of rum arose as if from the pure liquor. Frequent fits were the consequence of this man's intemperance. Some employments cause men to drink large quantities of liquor. Labour and perspiration carry off the inebriating effects, but the practice of such heavy draughts creates a habit of much drinking when unemployed, and hence the baneful effects of intemperance soon show themselves in distressing diseases."—Dr. S. A.

Q. 22. What has been the effect of strong drink upon physicians themselves?

"From every source of information which we have consulted, we suppose that about one hundred physicians have died in this city within the last thirty years, of whom about forty were intemperate. The present character of the profession in that respect is much improved; we cannot now recollect half a dozen cases."

Correspondence.

To the Editor of the Moral Reformer.

RESPECTED FRIEND,

IF "Plodder in the dark" will throw a little more light upon the subject of his wants, either by a note to thee, or a personal application to me, I will endeavour to supply the needful information; but unless I know the exact state of his case, I should, in attempting his relief, prove myself only a *teacher* in the dark.

In Grammar, a plan may be presented to him, which will render comparatively easy its acquirement.—In Reading, some hints can be offered, that will enable him rapidly to improve himself, if he be a man of industry.

I am respectfully, thy Friend,

GEO. EDMONDSON.

Lower Bank Academy, Blackburn, 6th month, 19th, 1831.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.
